1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

however, that this object, on account of its weight and shape, would be rather unsuitable for a head ornament. At an attempt at fixing this bunch in a band tied round my forehead, the cluster overbalanced at the very first sharp movement. With some Indians (e. g., the Pueblo Indians of New Mexico) it is the custom at certain dances to hold branches in the hands,[1] and the Mataco, on occasions, dance round two men who are each holding a bunch of sugar cane, resting it on the ground. In this

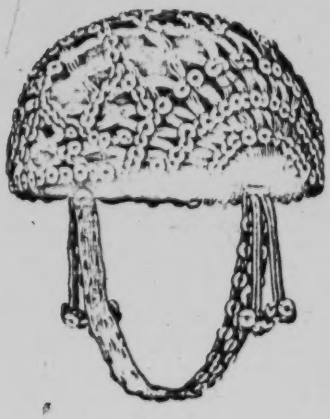

Fig. 46. Hair net, with chin strap of red, woollen yarn. The technique in the knitting work resembles what is known as macramé lace. Hair net as well as chin strap decorated with small shell spangles. Choroti, Gran Chaco. Bolivia. $^1/_1$. Riksm. 10. 3. 15.

Fig. 47. Hair net of red woollen yarn. Knitting technique resembling that of macramé. In the chin strap, which consists of grey woollen yarn, small downy feathers are worked in. Choroti, Gran Chaco. Bolivia. $^1/_1$. Riksm. 03. 3. 5.

latter case the dance in performed in order to hasten the ripening of the sugar cane.[2] The fan palm being of great importance in the food-getting of the Choroti, it is not inconceivable that the palm-leaf bunch here mentioned has been used at some magic dance, held with a view to obtaining an increased supply of palms. That palms are sacred trees, is a universal idea with the Indians,[3] a fact that enhances the possibility of this cluster having had some magical purpose. It may perhaps appear strange that I did not, without further ado, accept the statement of the

[1] Donaldson (1), plates facing pp. 117 and 119.
[2] Karsten (1), p. 20.
[3] Karsten (4), p. 126.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

I cannot tell, but from an analogous carving from the Lengua it is very probable that they represent spirits.[1]

Most rattles contain seeds, and in many of them are also found a large number of metal fragments (see synoptical table below). The latter as a rule consist of small, square pieces of tin plate, for the most part with a side of from 5 to 15 millimetres. Bits of glass do not unfrequently occur in the rattles, although never in any great numbers; generally only a few bits of glass are found in any one rattle. In the Chaco, bits of glass are naturally extremely rare. In the rattle reproduced in fig. 181 were only found bits of tin plate and one cactus spine. Although this rattle belongs to the handle-hole type (see pp. 148, 149), it nevertheless has a hole in the bottom, with a plug of the kind I have described in connexion with the magic rattle, fig. 170. Professor Robert Fries has been kind enough to examine the different kinds of seeds that I have found in magic rattles, as well as in the bag mentioned below, and he then determined the presence of a species of Canna, a leguminous plant, a species of Convolvulaceæ, one of Sapotaceæ and a Smilax. Several kinds of seeds could not be identified from lack of material to compare them with.

Synoptic table of contents in magic rattles from the Choroti.

Riksm. coll. 03. 3.

No. of rattle	Type of rattle	Contents
386	Plugged hole through bottom. Carrying cord (fig. 170).	Seeds (Smilax and undetermined), 1 dark blue piece of glass.
385	Ditto.	Seeds (Smilax and Canna), 2 bits of zinc plate, 1 spiral spring of iron, 2 cactus spines.
390	Plugged hole through top of handle, ditto through bottom. No carrying cord. (fig. 181)	Nine bits of plate iron, one cactus spine.
384	Like foregoing, but no hole at the bottom.	Seeds (Canna and undetermined), 3 bits of plate iron.
387	Ditto.	Seeds (Smilax, a leguminous plant, and of unknown species), 34 black glass beads, 1 blue glass bead and 4 yellowish-green bits of glass.
388	Ditto.	Seeds (Convolvulaceæ and unknown), 1 piece of zinc plate, and 1 uncoloured piece of glass.

From a Choroti I obtained by barter a small bag of red cloth (Riksm. 03. 3. 391), abundantly wound round with caraguatá string, in which he said he used to keep the things that he put into magic rattles.

[1] Grubb (1), p. 75, and fig. 2 on plate following p. 76.

●778 This bag was found to contain a large number of seeds of many different kinds (fig. 182: 22–29); 39 quadrilateral pieces of plate iron (fig. 182: 12, 13, 16–18), 3 curiously shaped pieces of plate iron, about 25 mm in length (fig. 182: 15); 4 plate iron ferrules, or casings (fig. 182: 14; these were probably once mountings on leather fringes attached to a girdle of the type seen in fig. 31); 6 pieces of tin (fig. 182: 1–6); 1 turquoise-coloured glass bead (fig. 182: 20); 1 fragment of ditto (fig. 182: 21); 1 piece of uncoloured glass (fig. 182: 19); 4 blue pieces of glass (fig. 182: 30–33); and 4 green ditto (fig. 182: 7–11). Through friction against each other all these bits of glass have got their sharp edges worn off and their faces ground dull; in shape they now exactly resemble small quartz pebbles. I think it very probable that all the objects contained in this bag, or inside magic rattles, are attributed with magic power, and that, therefore, in the selection of them consideration must have been given not only to their capabilities as sound-producers, but also to their supposed magic properties.[1]

[531]

Fig. 181. Magic rattle of calabash, carved with figures probably of magic significance. Choroti, Gran Chaco, Bolivia. ⅓. Riksm. 03. 3. 390.

000 Many investigators have established the fact that primitive peoples' ornaments are very often of a magic character. Among certain tribes practically all ornaments may be looked upon as being more or less potent amulets. In my book, »Träskfolket» (»The Batwa of Lake Bangweolo»), I have shown that among the tribes around Lake Bangweolo the belief is very widely spread that many ornaments, such as necklaces, bracelets, glass beads, etc., possess magic properties, and that they are able to give protection, not only against divers illnesses, but also against other evil things, such as wild animals, etc.[2]

That the same conception is prevalent among the Indians of South America has been set forth by many students, among whom, von den

[1] Cf. Karsten (4), pp. 142–144.

[2] von Rosen (4), pp. 160, 301–305, 351, 352 and 433.

[text continues on p. 173]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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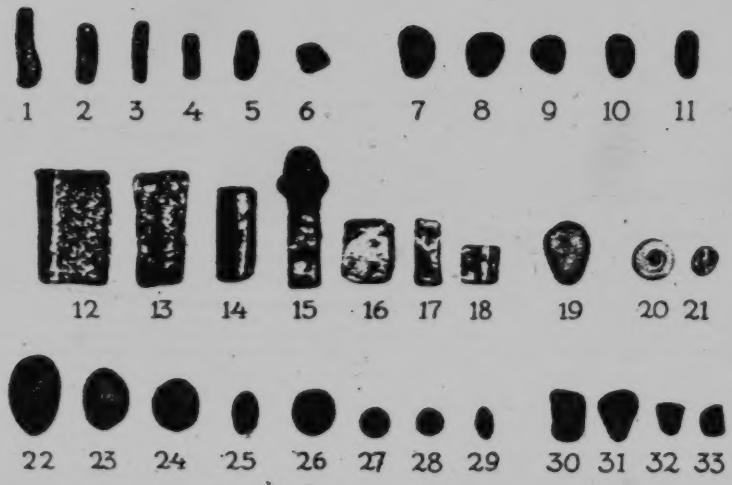

Fig. 182. Specimens of the contents of a bag containing objects for putting into magic rattles. Nos. 1—6, pieces of tin; 7—11, bits of green glass; 12—18, objects of thin plate iron; 19, an uncoloured piece of glass; 20, turquoise-coloured glass bead; 21, fragment of ditto; 22, seed of a sapotaceous plant; 23 and 24, seeds of unknown species of plants; 25, seed of a leguminous plant; 26, seed of a species of Canna; 27, seed of some species unknown; 28, seed of a Convolvulus; 29, seed of a species of Smilax; 30—33, pieces of blue glass. Choroti. Gran Chaco. Bolivia. Natural size. Riksm. 03. 3. 391.

[p.172 is blank]

[Original plate in color. - Analyst]